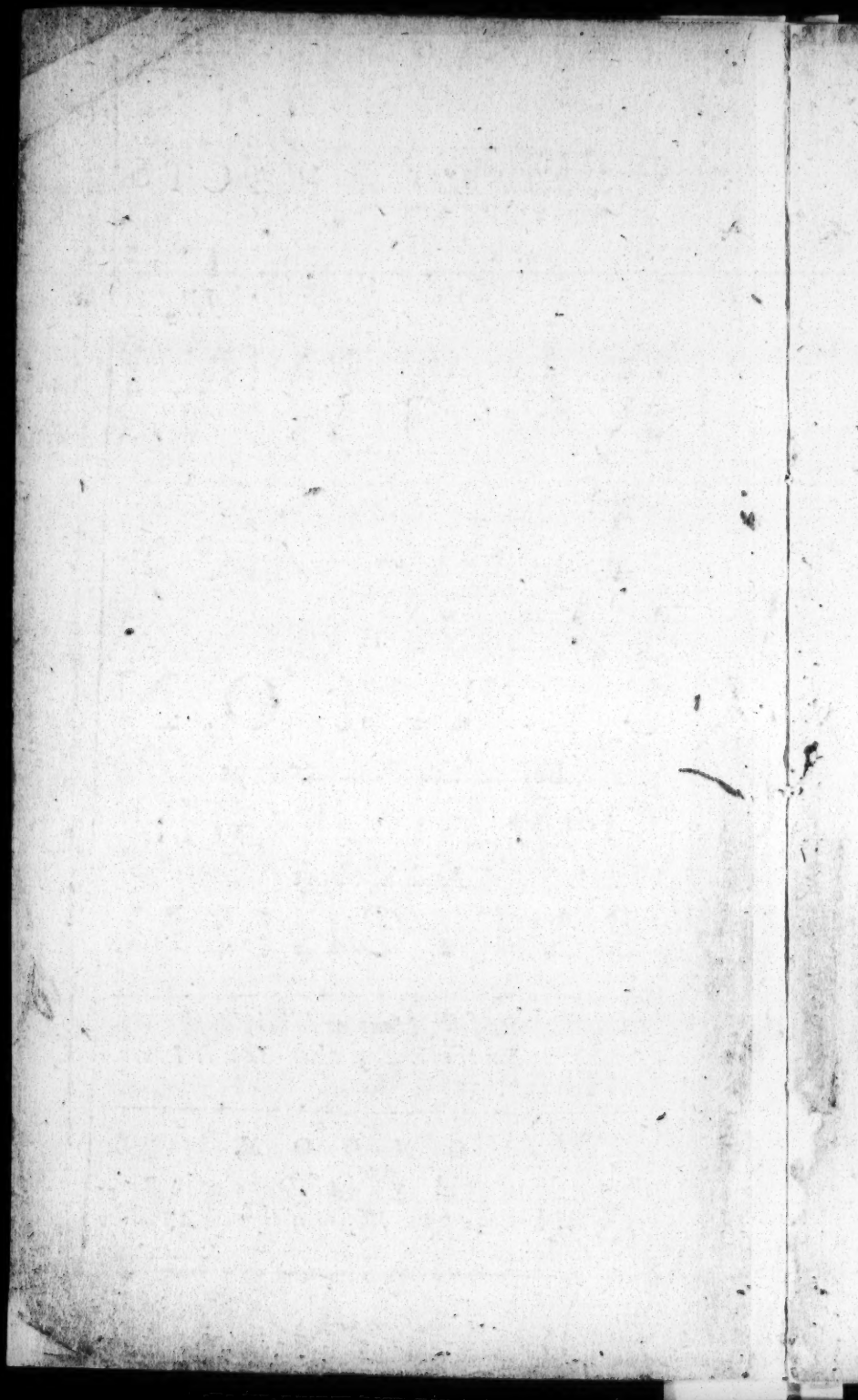


3
THREE 39
Posthumous TRACTS
Of the Famous 693.c 36
Dr. Rob. Leighton,
Late Archbishop of
GLASGOW.
Consisting of RULES for a
Holy-Life;
A
SERMON
Before the Parliament at
EDENBURGH:
And a Short
CATECHISM.

*Mark the Perfect Man, and behold the Up-
right: For the End of that Man is Peace.
Psal. 37. 37.*

L O N D O N,
Printed and Sold by Joseph Downing in Bar-
tholomew-Close near West-Smithfield, 1708.



TO THE READER.

THE Author of the following Pieces, was a Person of great Learning, and singular Piety; but as he ne'er affected to shew the Former; so the Latter cou'd be concealed from none, ever conversant with him or his Writings. The Epistle to the Reader, before his Sermons, has this Expression concerning his holy Life and Behaviour. ' Those who have known
' him the most and longest, have often said, that in a Course of many
' Tears acquaintance, they scarce ever
' saw him once out of that deeply serious State, in which they themselves
' wish'd to be found in their last Minutes. We may indeed justly con-

clude him to have held as constant and familiar Communion with the Father of Spirits, as any Man the last Age has produced. This Heavenly Converse inlay'd his Soul with those glorious Graces of a most diffusive Charity, and profound Humility; which gave the finishing Strokes to all his other consummate Virtues.

Such a Life, we may easily persuade our selves, must make the Thoughts of Death, not only tollerable, but desirable: Accordingly it had this noble and genuine effect upon him. In a Paper left under his own Hand, he bespeaks that day in a most Glorious and Triumphant manner. His Expressions seem Rapturous and Extatick, as tho' his Wishes and Desires had anticipated the real and solemn celebration of his Nuptials with the Lamb of God. He sometimes express'd his desire of not being troublesome to his Friends at his Death; and God gratified to the full his Modest, Humble Choice; he dying in an Inn in his Sleep. So kind
and

V To the Reader.

and condescending a Master do we serve, who not only enriches the Souls of his faithful Servants with his best Treasures, but often indulges them in lesser Matters.

I'm unworthy, and unable to give a just Account of this truly great Man: But I thought this part of his Character might be conducive to conciliate the more Deference and Respect to this fragment of his Labours. I bless God I have often been exceedingly benefitted by all I have read of him; and am confident, that every sincere Soul, that peruses any part of his Works, will find his Judgment inform'd, and his Affections rais'd. Such as are most with God, know most of his Secrets, and are Masters of most Christian Experiences, and consequently are the best Guides and Instructors of others; and God frequently blesses most the Endeavours of such, as have been most faithful and fervent in his Service.

The

The following Rules and Sermon, breath Piety and Devotion; and the short Catechism may be useful to young Beginners. Let such as may be too forward to except against some high Expressions relating to the Love of God, and entire Resignation to his Will, that occur in the Instructions, be cautious in censuring the high flights of so divine a Soul, that cou'd be content to be any thing for God's Glory. Such as have newly entered upon the Christian Course, should not be discouraged at the representations of the high Attainments some arrive at; nor shou'd the more knowing, who suppose themselves far advanced in Christian Perfection, think farther degrees they have not reach'd unto, absolutely impossible. Much better is it to forget with the holy Apostle, the things that are behind, and reaching forth unto those things which are before, to press on toward the Mark, in sincere desires and Endeavours after the highest degrees of Sanctity this frail
State

State admits of; which will afford such as pursue it an undeniable Proof of their sincerity, and so fill them with Joy and Peace in Believing: Let us therefore, as many as be perfect, be thus minded.

May the holy Jesus take the Patronage of this Orphan, and signally bless and favour these heavenly Instructions, to his own Glory, and the real Edification of many precious Souls. Amen.

*Dr. Lighton, Arch Bishop of Glasgow,
His Sermon before the Parlia-
ment, holden at Edenburgh No-
vember 1669.*

PREFACE.

I Am sorry that so many of this great multitude must needs be disappointed; by not hearing at all: I wish such of you as do hear, be not also disappointed, either through my unskilfulness to treat with your Souls, or through your Unseriousness in treating with your selves; however, I hope some will make better use of these Services, than meerly to descant upon them, either as to what they are, or as they are supposed to be; for alas! My Beloved, what are we all but a Heap of Dust, defiled with Sin? I wish you may make use of this Occasion, so as ye shall return home having your Minds more impressed with the Truths of the Gospel; and your Affections more purified from Sin to the Love of God.

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The TEXT.

Joh. 21. Ver. 22.

*What is that to thee? Follow thou
me.*

1st, **T**HIS blessed Divine is remarked to have had the most constant company, and to have been honoured with most intimate familiarity and attendance upon our Blessed Saviour. O what a high flame of Love must needs have always burnt in his breast, who enjoyed so much of his sweetest Conversation, and was always kept so near this Son of Righteousness; but O! it was a sad hour when the Sun of Light was darkned, yea, when the Lord of Life died, and was wrapt up in a Tomb. But as high a spring-tide of Joy was it, when he arose so quickly and more gloriously from the Grave. O my beloved, do we ever think what high transports of Love those Men behoved to be under, whom he made Witnesses of his Exaltation, till they saw him carried up out of their sight; a cloud intervening which kissed his sacred feet, and severed him from them; he raised not only himself from Death, but them
also

also from their fear and despondency : *St. Peter* particularly, who denied him thrice, he entertains with a threefold Question, concerning his love to him ; to which he answered as fervently, but more modestly than before, when he said, *tho' all should forsake thee, yet will not I.* But *St. Peter* thinking to gratifie his curiosity in propounding a Question concerning the other Disciple, our Lord returns this answer in the Text, *What is that to thee? Follow thou me.*

2dly, In which reply our great Master, 1st, gives him a grave check, *What is that to thee?* 2dly, A great command, *Follow thou me.* This return was more Instructive to him and to us, than a direct Answer to his Question would have been ; it was a strange stumbling in *St. Peter*, when being but newly recovered from his fall, then to feed his curiosity in asking this Question so rashly.

3dly, But it's our constant way to wear out our Days in impertinent Inquiries, about things that do not concern us. Wise Men do observe, that there is an ill-bred curiosity in Man, to know things to come, rather than things present ; and the Affairs of others, rather than their own ; what of this Man ? and what of the other ? what of matters Private or Publick, of Church and of States ? If all were equally capable to consider of all things, this were to level all Mens Understandings, which

is as absurd and unreasonable, as to think to level all Mens Estates; much time is spent in doing ill, much in doing nothing, and almost all in doing nothing to the purpose. Some call this Extraversion, but we may truly call it Distraction, for certainly when Men are thus employ'd they are not themselves; but like the Fool whose Eyes are in the Corners of the Earth.

4. It's true a Man may live in silence and solitude to little purpose, as *Domitian*, who shut up himself in his Closet and Catch'd flies; one may be there haunted with many noisome Thoughts, and in his solitude such a Man had need to take the advice which was given one of the Ancients, who being asked, what he was doing? Answered; I am conversing with my self. It was replied, *Vide sit cum bono viro*. Such a Man may be conversing with worse company than all the World; except he draw into his company, that which is better than himself, even God, and his Spirit, to converse with.

5. Some will say, that although we be not concerned in the Affairs of others, or in matters of State, yet the Affairs of the Church are such, as we ought not a little to concern ourselves in; I shall only say, that all Truths are not alike clear, nor all Duties alike weighty to all; and do not equally import the concernment of all Persons: Christians may very well keep themselves within the
com-

compass of their own sphere. Many things which about Men dispute very warmly, are of remote Cognation and affinity to the great things of Christianity. Some Truths are of so little evidence and importance, that he who is ignorant of them, or who is mistaken about them, charitably, meekly, and calmly, may be both a wiser Man, and a better Christian, than he who is furiously, stormily, and uncharitably Orthodox. And if it be the mind of God, that that Order, which from the primitive times, hath been in constant Succession in this and other Churches, do yet continue, what is that to me, or to thee? If I had one of the loudest, as I have one of the lowest Voices, yea, were it as loud as a trumper, I would employ it in sounding a retreat to all our unnatural and irreligious debates about Religion; and to perswade Men to follow the meek and lowly JESUS. There is great abatement of the inwards of Religion, when the debates about it pass to a scurf and outside; and nothing's to be found but a consuming fever of Contention within, which tendeth to our utter ruine. If we have no charity towards our Brethren, yet let us have some Compassion towards our Mother: But if this cannot be attained, I know nothing rather to be wish'd for, (next to the silent shades of the Grave,) than a Cottage in the Wilderness. Ah! my beloved; the Body of Religion is torn, and

and the Soul of it expires, while we are
/ striving about the hem of its Garment.

6. Prophane Men take Advantage of this, though it be little to their Advantage. As if therefore all Religion were fancy, they pick out any thing, to the end they may shake off its yolk. I trust none such are here; but if there were, I should thus argue with them: What though there be debates about Religion, and these managed with little wit and strong Passion, is it therefore unreasonable for Christians to follow Jesus, and to entertain his Holy Law, to obey his Righteous precepts? If they be witless and foolish, wilt thou be quite mad? If they make themselves ridiculous, wilt thou turn all Religion to Burlesque and rubrick? Who will be losers, if these be Truths which are held so to be? Your mocking shall be a Sardonic laughter before your utter ruine. If there be contentions about some parts of Religion, is therefore the whole an Invention? Will the Pillars of this House be shaken by the swarming of flies about them? Is there not an Eternal Mind, that formed all this spacious frame, has hung the Earth upon nothing, and stretched forth the Heavens as a curtain, and who has formed the Spirits of all Men within them? O! Let us tremble before him, let us fear him, and adore his Goodness, and follow the Lord Jesus, as in the Text he requireth. Has he not given Man a Law, and Hopes and Fears an-

annexed? Has not the Soul indelible Characters stamped upon it, as of its excellency above the Beasts, so above these Beasts, Bodies which it animates? Hath he not given it Resentments of an after State, and future Judgment to come, wherein we must reckon for all we have done in these Cottages of clay, whose Foundations are in the dust? Is not Christ the Son of God? And has he not declared himself so to be, by his Miracles, by his Word, and especially by his rising from the dead? Have not these Truths been transmitted to us by so many Thousands, who have sealed them with their Blood; and were content to follow the same Jesus through Racks and Tortures, yea, through Death it self, to **Eternal Life**: And now my beloved, after all this,

7. Shall we be Mockers, and cast off these bonds of Religion, to make our own bands the stronger? Let me say this one free word, I had rather be one of the poorest, witlest, deluded and distempered Creatures on the face of the Earth, having the fear of God in the Bottom of my Heart, than one of the deepest Wits with a prophane Life, with a Heart cold, dead, or destitute of the true gust of Christianity, and Holy Sense of Religion; for a living Dog is better than a dead Lyon. Some may reply and say, such are for the most part silly, Crazy-headed People: It's true, *not many wise, not many learned, not many nobled are*

called ; yet let me tell you, there have been in all Ages among Christians, some Stars of the first magnitude, of as great, strong, and generous Souls, as ever have been in all the Tribes of the Earth.

8. Let the World go as it will, blessed be he who guides it ; one thing is necessary, not only publick Affairs, or private concerns of others, but even our own Matters should not much concern us. It was the maxim of the Stoicks, that the Necessities of nature, such as Food and Rayment, ought to be look'd after: But as for vain things, as rich Coaches, Gorgeous apparel, stately Buildings, Sumptuous Feasts, these things are only for the pleasure and shew of the World. A Man that hath twenty Lodgings can lie but in one of them at once, and though he have twenty different Suits of attire, yet hath he but one Body to cover, and can wear but one suit at a time ; and he that hath twenty Dishes of meat on his Table, hath but one Belly to fill, and as for all the rest, *Ad supervacanea sumus.*

9. All his rich furniture cannot cure a Head-ach, he may perhaps have more Physicians and drugs, than others ; but for that it may be, the less health : As for Riches, we have had among us lately, many Lectures of their uncertainty, they take wings and flee away, leaving those Minds that idolized them sinking down to Hell and Desperation. It is an excellent posture

of Soul, so to be fixed, that although the frame of the Creation should crack, yet to be unmoved.

10. The time is approaching when they shall confess this, even when stretched upon their Death-Beds; believe them then, for then they shall speak Truth, like that Courtier, who lying on his Death-Bed, and being asked what he would have the King do for him? Answered, nothing, except he can call back Time again, that I may repent. O Death! Why do we not more converse with thee? It shall shortly hurry all away before it; it shall strip the Nobles and Judges of their Robes, and shall pull away the amorous gallant from the embraces of his beautified Mistress, and the bewitched Lovers of this World, from all that which they either have in their Possessions, or grasp after in their Hopes: Death shall shake the lap of all Men as they go out of this World, suffering them to take nothing out, but what they brought in with them, save the guilt of their Sins, and Luxury, in abusing what God bestowed upon them, that and other Sins shall say to a Man, *Nos tua sumus, & te sequemur*. We are thine, and we will follow thee. These black troops clapping arrest upon the Soul, quit her not till they have delivered her to the Goaler of the Bottomless pit.

11. Are these contrived Stories and Fancies of Melancholick Brains, or are they the Words of Truth, and Soberness? Is

so, why do we not believe them? And why are we not true to the belief of them? Even so to do, and love like those that believe them. There are no deep Profundities in Holiness, but the belief of these Truths would produce them; and why do we not model and dress our Souls in this Glass?

12. But to come the more close to the Words; what is said here in the Text, hath a more immediate aspect to Pastors, these ought to be as Copies drawn out of the first pattern, and so should be secondary examples themselves; they that are nearest to Jesus should trace every step of his Meekness, Humility, Patience, and especially imitate him in his Affection to Souls, for that was the proof he required of St. Peter's love, feed my Lambs. So *Acts* 20. ver. 28. *Feed the Flock*, &c. Shall we spare our Labours for those for whom he spared not his Blood? It were good that this Holy ardent love to Souls, did come as a natural heat instead of our distempered heats. *Summa Religionis est imitari Christum quem colis*. Even the Heathens counted it their greatest glory to be like their God. But they knew not this way of it, that he should come down and be like unto us, to make us like to him; that he should take to him the humane nature, to imprint and transfuse the Divine Nature into us; his exercise was a pursuit hereof, he spent his Life in doing Good, and Suffering

fering Evil. Designs were laid for his Life, for saving and recovering the lives of others ; he spent the Day in preaching, and healing the Sick, and whole Nights in Prayer : The more sinful we were, the more need we had of a Sinless Redeemer : It is strange that herds of swine should become Followers of the Lamb.

13. Let us imitate him in his darling Virtues of Humility, Meekness, and Love.

1st, Let us eye the Humility of the lowly Jesus, and by the Consideration thereof be struck into Self-abasement, he came both to expiate and to extirpate our pride ; it is impudence in the Creature to swell in pride, when Majesty emptied it self : No Grace can dwell where Humility is not ; if any should think to gather any Graces without this, it is as if one should gather fine Powders in a box, and bear it open for the wind to dissipate them. Humility is the safety of other Graces.

2^{dly}, Let us imitate him in his Meekness ; when he was stretch'd on the Cross, (as before all along in his Life) he returned not reviling for reviling, but even then, when they insolently upbraided, and most insultingly abused him, yet they could draw nothing from him, but Prayers for their pardon : Father, saith he, forgive them, they know not what they are doing.

3^{dly}, As for his Love, it was matchless ; it was the badge whereby he said all Men would know his Disciples, because they loved

loved one another. But too sadly may we invert it in this corrupt Generation ; it may be said of us, by this shall all Men know that ye are not my Disciples, because ye hate and envy one another.

14. Let us be Followers of Jesus, but let us enter in at the other end, even Death ; let us die with him to the World, and to our own will ; the follower of Jesus hath no more will of his own, it is gone into the will of God. O ! what a pattern of Submission is he to us, when he had that bitter cup in his hand, wherein was the Poison of all his Peoples Sins, yet the Elixir of the will of God being in it, he drank it off. Some wonder that his Followers look like dead Creatures, but it is the death of Jesus that hath struck them dead.

15. O that ye did all return hence with this Resolution ; whatever I have hitherto done, or not done, henceforth I resolve to live to him that died for me. Let us settle our thoughts on him, for whatever else we settle upon, shall be to no purpose. The fashion of this World passeth away ; and all the shadows of it shall flee, as things that have not been.

The Lord imprint on our Hearts, and bless what hath been spoken, and that for the Merits of his beloved Son : To whom with the Father, &c. be glory now and evermore: Amen.

Rules & Instructions

FOR A

HOLY LIFE.

FOR disposing you the better to observe these Rules, and profit by 'em, be pleased to take the following Advices.

1. Put all your Trust in the special and singular Mercy of God, that He, for his Mercies sake, and of His only Goodness, will help and bring you to Perfection; not that absolute Perfection is attainable here, but the meaning is, to high degrees of that Spiritual and Divine Life which is always growing, and tending towards the absolute Perfection above; but in some Persons comes nearer to that, and riseth higher even here, than in the most. If you with hearty and fervent Desires, do continually wish and long for it, and with most humble Devotion daily pray unto God, and call for it, and with all Diligence do busily Labour and Travel to
come

come to it, undoubtedly it shall be given you; for you must not think it sufficient to use Exercises, as though they had such Virtues in them, that of themselves alone, they could make such as do use them, Perfect; for neither those, nor any other, whatever they be, can of themselves (by their Use only) bring unto Perfection. But our merciful Lord God, of his own Goodness, (when you seek with hearty desires and fervent sighings) maketh you to find it: when you ask daily with devout Prayer, then he giveth it to you, and when you continually, with unwearied Labour and Travel, knock perseveringly, then he doth mercifully open unto you; and because that those Exercises do teach you to seek, ask, and knock, yea, they are none other but very devout Petitions, Seekings and spiritual Pulsations for the merciful Help of God, therefore they are very profitable Means to come to Perfection by God's Grace.

II. Let no particular Exercise hinder your publick and standing Duties to God and your Neighbours, but for these rather intermit the other for a Time, and then return to them as soon as you can.

III. If in time of your spiritual Exercise, you find your self drawn to any better, or to as good a Contemplation as that is, follow the Tract of that good Motion so long as it shall last.

IV. Always take care to follow such Exercises of devout Thoughts, withal putting in Practice such Lessons as they contain and excite to.

V. Though

V. Though at first ye feel no sweetness in such Exercises, yet be not discouraged, nor induced to leave them, but continue in them faithfully, whatsoever Pain or spiritual Trouble ye feel, for doing them for God and his Honour, and finding none other present Fruit, yet you shall have an Excellent Reward for your diligent Labour and your pure Intentions: And let not your falling short of these Models and Rules, nor your daily manifold Imperfections and Faults dishearten you, but continue steadfast in your Desires, Purposes and Endeavours, and ever ask the best, aim at the best, and hope the best, being sorry that you can do no better, and they shall be a most acceptable Sacrifice in the Sight of God, *and in due time you shall reap if you faint not*: And of all such Instructions let your Rule be to follow them as much as you can; but not too scrupulously, thinking your Labour lost if you do not exactly and strictly answer them in every thing; purpose still better, and by God's Grace all shall be well.

§. I.

Rule 1. Exercise thy self in the Knowledge and deep Consideration of our Lord God, calling humbly to mind how excellent and incomprehensible he is, and this Knowledge shalt thou rather endeavour to obtain by fervent Desire, and devout Prayer, than with high Study and outward Labour: It is the singular Gift of God, and certainly very precious. Pray then,

2. Most gracious Lord, whom to know,
is the very Bliss and Felicity of Man's Soul,
'and

and yet none can know Thee, unless Thou wilt open and shew thy self unto him, vouchsafe of thy infinite Mercy now and ever to enlighten my Heart and Mind to know Thee, and thy most holy and perfect Will, to the Honour and Glory of thy Name.
Amen.

3. Then lift up thy Heart to consider (not with too great Violence, but Sobriety) the eternal and infinite Power of God, who created all things by his excellent Wisdom; his unmeasurable Goodness, and incomprehensible Love, for he is very and only God, most excellent, most high; most glorious, the everlasting and unchangeable Goodness, an eternal Substance, a Charity infinite, so excellent and ineffable in himself, that all Dignity, Perfection and Goodness that is possible to be spoke or thought of, cannot sufficiently express the smallest part thereof.

4. Consider that he is the natural Place, the Center, and Rest of thy Soul: If thou then think of the most blessed Trinity, muse not too much thereon, but with devout and obedient Faith, meekly and lowly adore and worship.

5. Consider Jesus the Redeemer and Husband of thy Soul, and walk with him as becomes a chaste Spouse, with Reverence and lowly Shamefulness, Obedience and Submission.

6. Then turn to the deep, profound Consideration of thy self, thine own nothingness, and thy extreme Defilement and Pollution, thy natural

tural Aversion from God, and that thou must by Conversion to him again, and Union with him, be made happy.

7. Consider thy self and all Creatures as nothing, in Comparison of thy Lord, that so thou may'st not only be content, but desirous to be unknown, or being known, to be contemned and despised of all Men, yet without thy Faults or Deservings, as much as thou canst.

8. ' O God, infuse into my Heart thy heavenly Light and blessed Charity, that I may know, and love Thee above all things ; and above all things loath and abhor my self. Grant that I may be so ravished in the Wonder and Love of Thee, that I may forget my self, and all things ; feel neither Prosperity nor Adversity, may not fear to suffer all the Pains of this World, rather than to be parted and pulled away from Thee, whose Perfections infinitely exceed all Thought & Understanding ? O ! let me find Thee more inwardly and verily present with me, than I am with my self, and make me most circumspect how I do use my self in the Presence of Thee my Holy Lord.

' Cause me alway to remember how everlasting and constant is the Love Thou bearest towards me, and such a Charity and continual Care as though Thou hadst no more Creatures in Heaven or Earth besides me. What am I ? A vile Worm and Filth.

9. Then

9. Then aspire to great Contrition for thy Sins, and Hatred of them, and abhorring of thy self for them ; then crave Pardon in the Blood of Jesus Christ, and then offer up thy self, Soul and Body, an Oblation or Sacrifice in and through him ; as they did of old, laying Wood on the Altar, and then burning up all ; so this shall be a Sacrifice of sweet Savour, and very acceptable to God.

10. Offer all that thou hast ; to be nothing, to use nothing of all that thou hast about thee, and is called thine, but to his Honour and Glory : And resolve through his Grace to use all the Powers of thy Soul, and every Member of thy Body to his Service, as formerly thou hast done to Sin.

11. Consider the Passion of thy Lord, how he was buffeted, scourged, reviled, stretched with Nails on the Cross, and hung on it three long Hours, suffered all the Contempt and Shame, and all the inconceivable Pain of it for thy Sake.

12. Then turn thy Heart to Him, humbly saying, *Lord Jesus*, whereas I daily fall, and am ready to sin, vouchsafe me Grace as oft as I shall, to rise again ; let me never presume, but always most meekly and humbly acknowledge my Wretchedness and Frailty, and Repent with a firm Purpose to amend ; and let me not Despair because of my great Frailty, but ever trust in thy most loving Mercy, and readiness to forgive.

§. II.

1. Thou shalt have much to do in Mortifying of thy Five Senses, which must be all shut up in the Crucified Humility of *Jesus Christ*, and be as they were plainly Dead.

2. Thou must now learn to have a continual eye inwardly to thy Soul, and spiritual Life, as thou hast used heretofore to have all thy Mind and regard to outward Pleasure and wordly Things.

3. Thou must submit and give thy self up unto the Discipline of *Jesus*, and become his Scholar, resigning and compelling thy self altogether to obey him in all things; so that thy willing and nilling, thou utterly and perfectly do cast away from thee, and do nothing without his License: At every Word thou wilt speak, at every Morsel thou wilt eat, at every stirring or moving of every Article or Member of thy Body, thou must ask leave of him in thy Heart, and ask thy self, whether having so done, that be according to his Will, and holy Example, and with sincere intention of his Glory. Hence,

4. Even the most necessary Actions of thy Life, though lawful, yet must thus be offered up with a true Intention unto God, in the Union of the most holy Works, and blessed Merits of *Christ*, saying, ' Lord *Jesus*, bind ' up in the Merits of thy blessed Senses, all ' my Feeling and Sensation, and all my Wits ' and Senses, that I never hereafter use them ' to any Sensuality !

5. Thus labour to come to this Union and
Knit-

Knitting up of thy Senses in God, and thy Lord Jesus, and remain so fast to the Cross, that thou never part from it, and still behave thy Body and all thy Senses as in Presence of thy Lord God, and commit all things to the most trusty Providence of thy loving Lord, who will then order all things dilectably and sweetly for thee; reckon all things besides for right nought, and thus mayest thou come unto wonderful Illuminations, and spiritual Influence from the Lord thy God.

6. If for his Love thou canst crucifie, renounce and forsake perfectly thy Self, and all Things; thou must so crucifie thy Self to all things, and love and desire God only, with thy Care and whole Heart, that in this most stedfast and strong Knot and Union unto the Will of God, if he would create Hell in thee, thou mightest be ready to offer thy self by his Grace, for his Eternal Honour and Glory to suffer it, and that purely for his Will and Pleasure.

7. Thou must keep thy Memory clean and pure, as it were a Wedlock Chamber, from all strange Thoughts, Fancies and Imaginations, and it must be trimmed and adorned with holy Meditations and Virtues of Christ's holy crucified Life and Passion; that God may continually and ever rest therein.

P R A Y E R.

8. ' Lord, instead of knowing thee, I have
' sought to know Wickedness and Sin; and
' whereas my Will and Desire were created
' to love Thee, I have lost that love, and de-
' clined

'clined to to the Creatures, while my Me-
 'mory ought to be filled with thee, I have
 'painted it with the Imagery of innumera-
 'ble Fancies, not only of all Creatures, but
 'of all sinful Wickedness. O! Blot out these
 'by thy Blood, and imprint thine own blef-
 'sed Image in my Soul, Blessed Jesus, by
 'that Blood that issued out from thy most lov-
 'ing Heart, when thou hangedst on the
 'Cross, so knit my Will to thy most holy
 'Will, that I may have no other Will but
 'thine, and may be most heartily and fully
 'content with whatsoever thou wilt do to me
 'in this World, and for ever; yea, if thou
 'wilt, so that I hate thee not, nor sin against
 'thee, but retain thy Love, make me suffer
 'the greatest Pains.

§. III.

Rule. 1. Exercise thy self to the perfect Ab-
 negation of all things which may let or im-
 pede this Union; Mortifie in thee every
 thing that is not God, nor for God, or which
 he willeth and loveth not: Resigning and
 yielding up to the high Pleasure of God, all
 love and affection for transitory things; de-
 sire neither to have nor hold them, nor be-
 stow or give them, but only for the pure Love
 and Honour of God: Put away superfluous
 and unnecessary things, and affect not even
 things necessary.

2. Mortifie all Affection to, and seeking of
 thy self, which is so natural to Men, in all the
 good they desire, and in all the good they do,
 and

and in all the Evil they suffer; yea, by the inordinate love of the Gifts and Graces of God, instead of himself, they fall into spiritual Pride, Gluttony, and Greediness.

3. Mortifie all affection to, and delectation in, Meat and Drink, and vain Thoughts and Fancies, which though they proceed not to consent, yet they defile the Soul, and grieve the Holy Ghost, and do great damage to the Spiritual Life.

4. Imprint on thy Heart the Image of Jesus crucified, the Impressions of his Humility, Poverty, Mildness, and all his holy Virtues; let thy thoughts of him turn into Affection, and thy Knowledge into Love, for the Love of God doth most purely Work in the Mortification of Nature; the Life of the Spirit purifying the higher Powers of the Soul, begets the solitariness and departure from all Creatures, and the Influence and flowing into God.

5. Solitude, Silence, and the strait keeping of the Heart, are the Foundations and Grounds of a Spiritual Life.

6. Do all thy necessary and outward Works without any trouble, or carefulness of Mind, and bear thy Mind amidst all, always inwardly lifted and elevated to God, following always more the inward exercise of Love, than the outward Acts of Virtue.

7. To this can no Man come unless he be rid and delivered from all things under God, and be so swallowed up in God, that he can condemn and despise himself and all things;
for

for the pure Love of God, maketh the Spirit pure and simple, and so free, that without any Pain and Labour, it can at all times turn and recollect it self in God.

8. Mortifie all bitterness of Heart towards thy Neighbours, and all vain complacency in thy self, all vain Glory and desire of Esteem, in Words and Deeds, in Gifts and Graces. To this thou shalt come by a more clear and perfect Knowledge and Consideration of thy own Vileness; and by knowing God to be the Fountain of all Grace and Goodness.

9. Mortifie all affection towards inward, sensible, spiritual delight in Grace, and the following Devotion with sensible sweetness in the lower Faculties or Powers of the Soul, which are no ways real Sanctity and Holiness in themselves, but certain Gifts of God to help our Infirmary.

10. Mortifie all curious investigation or search, all Speculation and Knowledge of unnecessary Things, Humane or Divine; for the perfect Life of a Christian, consisteth not in high Knowledge, but profound Meekness; in holy Simplicity, and in the ardent Love of God; wherein we ought to desire to die to all affection to our Selves and all things below God, yea, to sustain Pain and dereliction, that we may be perfectly knit and united to God, and be perfectly swallowed up in him.

11. Mortifie all undue scrupulousness of Conscience, and trust in the goodness of God; for our Doubting and Scruples oft-times arise from

from inordinate Self-love, and therefore vex us; they do no good, neither work any real Amendment in us; they cloud the Soul, and darken Faith, and cool Love, and it is only the stronger Beams of these that can dispel them, and the stronger that Faith and divine Confidence is in us, and the hotter Divine Love is, the Soul is so much the more excited and enabled to all the Parts of Holiness, to mortifications of Passions and Lusts, to more patience in Adversity, and to more thankfulness in all Estates.

12. Mortifie all impatience in all Pains and Troubles, whether from the Hands of God or Men, all desire of Revenge, all resentment of Injuries, and by the pure Love of God, love thy very Persecutors as if they were thy dearest Friends.

13. Finally, Mortifie thy own Will in all things, with full Resignation of thy Self to suffer all dereliction outward and inward, all Pain, and Pressures, and Desolations, and that for the pure Love of God: For from Self-love, and Self-will, spring all Sin, and all Pain.

A Prayer.

14. ' O! Jesus, my Saviour; thy blessed
' Humility! impress it on my Heart, make
' me most sensible of thy infinite Dignity, and
' of my own Vileness, that I may hate my self
' as a thing of nought, and be willing to be de-
' spised, and trodden upon by all, as the vilest
' Mire of the Streets, that I may still retain
' these Words, I AM NOTHING, I HAVE
' NOTHING, I CAN DO NOTHING, AND
' I DESIRE NOTHING BUT ONE. §. IV.

1. Never do any thing with propriety and singular Affection, being too earnest, or too much given to it; but with continual meekness of Heart and Mind, lie at the Foot of God, and say, Lord, I desire nothing, neither in my self, nor in any Creature, save only to know and execute thy blessed Will, saying alway in my Heart, Lord, what wouldst Thou have me to do? Transform my Will into thine, fill full and swallow up (as it were) my Affections with thy Love, and with an insatiable desire to Honour Thee, and Despise my Self.

2. If thou aspire to attain to the perfect knitting and union with God, know that it requireth a perfect expoliation, and denudation, or bare nakedness, and utter forsaking of all Sin, yea, of all Creatures, and of thy self particularly: even that thy Mind and Understanding, thy Affections and Desires, thy Memory and Fantasie, be made bare of all things in the World, and all sensual Pleasures in them, so as thou wouldst be content that the Bread which thou eatest, had no more savour than a Stone, and yet for his Honour and Glory that created Bread, thou art pleased that it savoureth well: But yet from the delectation thou feelest in it, turn thy Heart to his Praises and Love that made it.

3. The more perfectly thou livest in the Abstraction and Departure, and bare nakedness of thy Mind from all Creatures, the

more nakedly and purely shalt thou have the Fruition of the Lord thy God, and shalt live the more Heavenly and Angelical a Life. Therefore,

4. Labour above all things most exactly to forsake all for him; and chiefly to forsake and contemn thy self, purely loving him, and in a manner forgetting thy self and all things for the vehement burning Love of him; thus thy Mind will run so much upon him, that thou wilt take no heed what is sweet or bitter, neither wilt thou consider time or place, nor mark one Person from another, for the Wonder and Love of thy Lord God, and the desire of his blessed Will, Pleasure and Honour in all things; and whatsoever good thou doest, know and think that God doth it, and not thou.

5. Choose always (to the best of thy skill) what is most to God's Honour, and most like unto Christ and his Example, and most profitable to thy Neighbour, and most against thy own proper Will, and least serviceable to thy own Praise and Exaltation.

6. If thou continue faithful in this spiritual Work and Travel, God at length, without doubt, will hear thy knocking, and will deliver thee from all thy spiritual Trouble, from all the Tumult, Noise, and Incumbrance of Cogitations and Fancies, and from all earthly Affections, which thou canst by no better means put away than by continual and fervent desire of the Love of God.

7. Do not at any time, let or hinder his working by following thine own Will; for (behold) how much thou dost, the more perfectly forsake thine own Will, and the Love of thy Self, and of all worldly things, so much the more deeply and safely shalt thou be knit unto God, and encrease in his true and pure Love.

§. V.

1. If thou still above all things seek that Union, thou must transfund and pour thy whole Will into the high Pleasure of God; and whatsoever befalls thee, thou must be without all murmuring, and retraction of Heart, accepting it most joyfully for his Love, whose Will and Work it is.

2. Let thy great joy and comfort evermore be, to have his Pleasure done in thee, though in Pains, Sicknes, Persecutions, Oppressions, or inward griefs and pressures of Heart, coldness or barrenness of Mind, darkening of thy Wills and Senses, or any tentations spiritual or bodily. And,

3. Under any of these be always wary thou turn not to sinful Delights, nor to sensual and carnal Pleasures, nor set thy Heart on vain things, seeking comfort thereby, nor in any ways be idle, but always as thou canst, compel and force thy self to some good spiritual Exercise or bodily Work; and tho' they be then unfavoury to thee, yet are they not the less, but the more acceptable to God.

4. Take all Afflictions as tokens of God's love to thee, and Trials of thy love to him, and purposes of kindness to enrich thee, and increase more plentifully in thee his blessed Gifts and Spiritual Graces, if thou persevere faithfully unto the end; not leaving off the vehement desire of his love, and thy own Perfection.

5. Offer up thy self wholly to him, and fix the point of thy love, upon his most blessed increated love, and there let thy Soul and Heart rest and delight, and be as it were resolved, and melted most happily into the blessed God-head; and then take that as a token, and be assured by it, that God will grant thy lovely and holy desire; then shalt thou feel in a manner no difference betwixt Honour and Shame, Joy and Sorrow: But whatsoever thou perceivest to appertain to the honour of thy Lord, be it never so hard and unpleasant to thy self, thou wilt heartily embrace it, yea, with all thy might follow and desire it; yet when thou hast done what is possible for thee, thou wilt think thou hast done nothing at all, yea, thou shalt be ashamed and detest thy self, that thou hast so wretchedly and imperfectly served so noble and worthy a Lord; and therefore thou wilt desire and endeavour every hour to do and suffer greater and more perfect things than hitherto thou hast done, forgetting the things that are behind, and pressing forward, &c.

6. If

6. If thou hast in any measure attained to love and abide in God, then mayest thou keep the Powers of thy Soul and thy Senses, as it were shut up in God, from gadding out to any Worldly thing or vanity, as much as possible, where they have so joyfully a security and Safeness: satiate thy Soul in him, and in all other things still see his blessed presence.

7. Whatsoever befallerh thee, receive it not from the Hand of any Creature, but from him alone, and render back all to him, seeking in all things his pleasure, and honour, the purifying and subduing thy self. What can harm thee, when all must first touch God, within whom thou hast inclosed thy self?

8. When thou perceivest thy self thus knit to God, and thy Soul more fast, and joined nearer to him, than to thine own Body, then shalt thou know his everlasting, and incomprehensible, and ineffable Goodness, and the true Nobleness of thy Soul that came from him, and was made to be reunited to him.

9. If thou wouldst ascend and come up to thy Lord God, thou must climb up by the Wounds of his blessed humanity, that remain as it were for that use; and when thou art got up there, thou wouldest rather suffer Death, than willingly commit any Sin.

10. Entering into Jesus, thou castest thy self into an infinite Sea of Goodness, that

more easily drowns and happily swallows thee up, than the Ocean does a Drop of Water. Then shalt thou be hid and transformed in him, and shalt often be, as thinking without Thought, and knowing without Knowledge, and loving without Love, comprehended of him whom thou canst not comprehend.

§. VI.

1. Too much desire to please Men mightily prejudgeth the pleasing of God.

2. Too great earnestness and vehemency, and too greedy delight in bodily Work and external doings, scattereth and loseth the Tranquillity and Calmness of the Mind.

3. Cast all thy care on God, and commit all to his good Pleasure; Laud, and Praise, and applaud him in all things small and great; forsake thy own Will, and deliver up thy self freely and cheerfully to the Will of God without reserve or exception, in Prosperity and Adversity, Sweet or Sour, to Have or to Want, to Live or to Die.

4. Untie thy Heart from all things, and unite it only to God.

5. Remember often and devoutly, the Life and Passion, the Death and Resurrection of our Saviour Jesus.

6. Descant not on other Mens Deeds, but consider thine own; forget others Mens Faults, and remember thine own.

7. Never think highly of thy self, nor despise any other Man.

8. Keep silence and retirement as much as thou canst, and through God's Grace, they will keep thee from Snares and Offences.

9. Lift up thy Heart often to God, and desire in all things his assistance.

10. Let thy Heart be filled, and wholly taken up with the love of God, and of thy Neighbour, and do all that thou dost in that sincere Charity and Love.

The Sum is ;

1. Remember always the presence of God.

2. Rejoice always in the Will of God. And,

3. Direct all to the Glory of God.

§. VII.

1. Little love, little trust; but a great love brings a great confidence.

2. That is a blessed hope that doth not slacken us in our duty, nor maketh us secure, but encreaseth both a cheerful will, and gives greater strength to Mortification and all obedience.

3. What needest thou, or why travellest thou about so many things; think upon one, desire and love one, and thou shalt find great rest. Therefore,

4. Wherever thou be, let this Voice of God be still in thine Ear; my Son, return inwardly to thy Heart, abstract thy self from all things, and mind me only. Thus,

5. With a pure mind in God, clean and bare from the memory of all things, remaining unmoveably in him, thou shalt think and desire nothing but him alone, as though there were nothing else in the World but he and thou only together, that all thy Faculties and Powers being thus recollected into God, thou mayest become one Spirit with him.

6. Fix thy mind on thy Crucified Saviour, and remember continually his great Meekness, Love and Obedience, his pure Chastity, his unspeakable Patience, and all the Holy Virtues of his Humanity.

7. Think on his mighty Power, and Infinite Goodness; how he created and redeemed thee, how he justifieth thee, and worketh in thee all Virtues, Graces and Goodness; and thus remember him, until thy memory turn into love, and Affection. Therefore,

8. Draw thy mind thus from all Creatures, unto a certain silence, and rest from the jangling and company of all things below God; and when thou canst come to this, then is thy Heart a place meet and ready for thy Lord God to abide in, there to talk with thy Soul.

9. True humility gaineth and overcometh God Almighty, and maketh thee also apt and meet to receive all Graces and Gifts; but alas! Who can say that he hath this blessed Meekness, it being so hard, so uncertain, so secret and unknown a thing, to forsake and
mor

mortifie perfectly and exactly thy self, and that most Venomous Worm of all Goodness vain Glory.

10. Commit all to the high providence of God, and suffer nothing to rest or enter into thy Heart, save only God; all things in the Earth are too base to take up thy love or care, or to trouble thy noble Heart, thy immortal and heavenly mind: Let them care and sorrow, or rejoice about these things, who are of the World, for whom Christ would not pray.

11. Thou canst not please nor serve two Masters at once; thou canst not love diverse and contrary things; if then thou wouldst know what thou lovest, mark well what thou thinkest most upon, leave Earth, and have Heaven; leave the World, and have God.

12. All Sin and Vice springeth from the property of our own Will: all Virtue and Perfection cometh and groweth from the mortifying of it, and the resigning of it wholly to the Pleasure and Will of God.

A SHORT

A SHORT
CATECHISM.

SECTION I.

Question. **W**HAT is naturally every Man's Desire?

Answer. To be Happy.

Q. Which is the way to true Happiness?

A. True Religion.

Q. What is true Religion?

A. The true and lively Knowledge of the only true God, and of him whom he hath sent, **JESUS CHRIST.**

Q. Whence is this Knowledge to be learned?

A. All the Works of God declare his Being, and his Glory; but the clearer Knowledge of himself and his Son Jesus Christ, is to be learned from his own Word, contained in the holy Scriptures of the Old and New Testament.

Q. What

Q. What do these Scriptures teach us concerning God?

A. That he is One, Infinite, Eternal Spirit, most Wise, and Holy, and Just, and Merciful, and Powerful, the Maker and Ruler of the World.

Q. What do they further Teach us concerning him?

A. That he is Three in One, and One in Three, the Father, the Son, and the Holy Ghost.

Q. What will that lively Knowledge of God effectually work in us?

A. It will cause us to believe in him, and love him above all things, even above our selves, adore and worship him, pray to him, praise and exalt him with all our might; and yield up our selves to the Obedience of all his Commandments, having both made us, and made himself known to us, for that very end.

Q. Rehearse then the Articles of our Belief?

A. I believe in God, &c.

Q. Rehearse the Ten Commandments of the Law, which are the Rule of our Obedience, and so the Trial of our Love?

A. God spake all these Words, saying, I am the Lord thy God, &c.

Q. What is the Summary our Saviour hath given us of this Law?

A. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Strength, and with all thy Mind, and thy Neighbour as thy self,

Q. What

Q. What is the great and effectual Means of obtaining increase of Faith, a Power to Obey, and generally all other Graces and Blessings at the Hand of God ?

A. PRAYER.

Q. Rehearse that most excellent Form of Prayer that our Saviour taught us ?

A. Our Father, &c.

Q. In what Estate was Man created ?

A. After the Image of God, in Holiness, and Righteousness.

Q. Did he continue in that State ?

A. No; but by the Breach of the Commandment which his Maker gave him, and eating of the Fruit of that Tree which was forbidden him, he made himself and his whole Posterity subject to Sin and Death.

Q. Hath God left Man in this Misery without all means of Recovery ?

A. No; for he so loved the World, that he gave his only begotten Son, that whosoever believeth in him might not Perish, but have everlasting Life.

Q. What then is the great Doctrine of the Gospel ?

A. That same concerning the coming of the Son of God in the Flesh, and giving himself to the Death of the Cross, to take away the Sins of the World, and his rising again from the Dead, and ascending into Glory.

Q. What doth the Gospel chiefly teach and perswade all the Followers of it to do ?

A. It teacheth them to deny Ungodliness, and worldly Lusts, and to live Soberly, Right-

Righteously; and Godly in this present World.

Q. How hath our Lord Jesus exprest the great and necessary Duty of all his Disciples?

A. That they deny themselves, and take up their Cross and follow him.

Q. Rehearse then some of the chief Points wherein we are to follow our Lord Jesus Christ?

A. I. To surrender our selves wholly to our heavenly Father, and his good Pleasure in all things, even in the sharpest Afflictions and Sufferings; and not at all to do our own Will, or design our own Praise or Advantage: but in all things to do his Will, and intend his Glory.

II. To be spotless, chaste, and holy, in our whole Conversation.

III. To be meek and lowly in Heart, not to slander, reproach, mock, or despise any; and if any do so to us, to bear it patiently, yea to rejoice in it.

IV. Unfeignedly to love our christian Brethren, and to be charitably and kindly affected towards all Men, even our Enemies; forgiving them; yea, and praying for them, and returning them good for evil: To comfort the Afflicted, relieve the Poor, and to do good to all as we are able.

Q. Is it necessary that all Christians live according to these Rules?

A. So absolutely necessary, that they who do not so in some good Measure, whatever they

they profess, do not really believe in ^Jesus Christ; nor have any Portion in him.

SECTION II.

Q. What visible Seals hath our Saviour annexed to that Gospel, to confirm our Faith in it, and to convey the Grace of it unto us?

A. The two Sacraments of the new Testament, viz. Baptism and the Lord's Supper.

Q. What doth Baptism signifie and Seal?

A. Our washing from Sin, and our new Birth in Jesus Christ.

Q. What doth the Lord's Supper signifie and Seal?

A. Our spiritual Nourishment and Growth in him, and the transforming of us more and more into his likeness, by commemorating his Death, and feeding on his Body and Blood, under the Figures of Bread and Wine.

Q. What is required to make us fit and worthy Communicants of the Lord's Supper?

A. Faith in our Lord Jesus Christ, and Repentance towards God, and Charity towards all Men.

Q. What is Faith in Jesus Christ?

A. It is the Grace by which we both believe his whole Doctrine, and trust in him as the Redeemer and Saviour of the World, and entirely deliver up our selves to him, to be taught, saved, and ruled by him, as our Prophet, Priest, and King.

Q. What is Repentance?

A. It

It is a godly Sorrow for Sin, and a hearty
and real turning from all Sin unto God.

What is the final Portion of unbelieving,
unrepentant Sinners?

A. The everlasting Torment of Devils.

Q. What is the final Portion of them that
repent, and believe and obey the Gos-
pel?

A. The blessed Life of Angels in the vision
of God for ever.

*A Question for young Persons before their
first Admission to the Lord's Supper.*

Q. Whereas you was in your Infancy bap-
tiz'd into the name of Jesus Christ, do ye not
now, upon distinct Knowledge, and with firm
Belief and pious Affection, own that christian
Faith of which ye have given Account, and
withal, your Baptismal Vow, of renouncing
the Service of Satan, and the World, and the
lusts of the Flesh, and of devoting your-
self to God in all holiness of Life?

A. I do sincerely and heartily declare my
Belief of that Faith; and own my Engage-
ment to the holy Vow, and resolve, by the
assistance of God's Grace, to continue in the
careful Obedience of it all my Days.

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